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# The Latter-Day Saints' MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—REV. H. 7.

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## BAPTISMAL REGENERATION,

OR

## THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(Concluded from page 338.)

Much has been said about an act of "prevenient grace" being enjoyed by some infants, or all, to render them worthy recipients of baptism; and I design to show that ALL INFANTS derive this so called "prevenient act of grace" in their favour: that it is not of works on our part, nor conditionally on our part or that of our friends, but an act of "free grace." I have reference to the atonement made by our blessed Lord and Saviour Jesus Christ. To view the grandeur of this atonement, and its universality, it is necessary to ascend its highest pinnacle, and from its summit behold what we inherit from our father Adam, and what we are made partakers of through the blood of Jesus.

Our great parent was placed in the garden of Eden, surrounded with all that could delight the eye, please the ear, or captivate the senses. Indeed, he was placed in the midst of a creation which called from the mouth of its Creator, and ours, the expressive words "very good." There, in the enjoyment of the constant visits of his Maker and angels, he was placed sole monarch of this creation, with permission to gather of all the precious fruits that adorned that beautiful garden but one, and that he was forbidden to taste of under penalty of descending from immortality to mortality, and incurring the further displeasure of Almighty God. This fair scene lasted not long, for man's enemy strove by subtlety to induce Eve to partake of that which was forbidden, assuring her that the decretal of the Lord should be reversed—that in the day they eat thereof they should not die. His efforts succeeded, and man knew by experience that the word of the Lord "is sure and steadfast." Expulsion from Eden ensued, mortality followed, and death closed the scene. Thus was man brought under subjection to the devil. "In Adam all die;" and as we are servants to whom we yield ourselves to obey, the devil claimed our spirits. Thus we see that all the untold millions of Adam's posterity are, without any act or deed on their part, subjected to the penalty attached to his crime. "By one man sin entered the world, and death by sin, and so death passed upon all men." The justice of God demanded that sentence should be executed, but his mercy provided a ransom, even the "Lamb slain from before the foundation of the world," who, being just, could offer an acceptable sacrifice, and the "just for the unjust suffer in our stead."

"O Son! in whom my soul hath chief delight!  
Son of my bosom! Son who art alone  
My word, my wisdom, and effectual might!  
All hast thou spoken as my thoughts are, all

As my eternal purpose hath decreed:  
 Man shall not quite be lost, but saved who will,  
 Yet not of will in him, but grace in me  
 Freely vouchsafed. \* \* \* \*  
 Upheld by me, once mere he shall stand  
 On even ground against his mortal foe,  
 By me upheld, that he may know how frail  
 His fall'n condition is, and to me owe  
 All his deliv'rance, and to none but me."

MILTON, Book III.

And still farther, lest man should put forth his hand and take the fruit of the tree of life, and so live for ever in his wickedness and fallen condition, He placed cherubim and the flaming sword to prevent him; for had he partaken of that, we should "have lived for ever according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold it was appointed unto man to die; therefore, as they were cut off from the tree of life, they should be cut off from the face of the earth, and man became lost for ever; yea, they became fallen man." \* Then all die as decreed by the Lord, and all shall be raised as decreed by the Lord. "But behold the bands of death shall be broken, and the Son reigneth and hath power over the dead; therefore he bringeth to pass the resurrection of the dead." † "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming," ‡ which is the first resurrection; and "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." § But on the wicked who shall live again when the thousand years are ended, the second death will have effect, for they will be banished from the "presence of the Lord and the glory of his power."

Thus we see the resurrection is as extensive as the fall. It is appointed unto all men once to die, and by the great atonement it is also decreed that the spirit shall be released from its captivity, the body shall be raised, both shall be united and stand before the throne of God to be judged for their own transgressions and not for Adam's, for we now see them redeemed from the consequence of his transgression. This is a grand act of "prevenient grace," which extends to the last unit of all mankind, free and independent of works. And seeing that we have so great an atonement wrought out for us, enabling us through faith on the name of Jesus, and our own works, to come back into the presence of God and angels, ought we not to seek diligently to become acquainted with the remedy for our own transgressions? I mean the gospel. A second act of grace which comes upon all men only with reference to their own qualifications. "We have all sinned and come short of the glory of God," therefore we need some means to reinstate us in the favour of God. We know that our bodies and spirits will be re-united by the atonement, the Saviour having "led captivity captive," and will stand before God to be judged for the "deeds done in the body," or in our probationary state. We have, therefore, some hope in repenting and serving God, for it is written that "it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations," ¶ which is another free gift. Again it is said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins." || "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." \*\* "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." †† Repentance, therefore, is granted to all men freely. I say freely, because had there been no atonement our repentance would have availed us nothing, seeing that our bodies and spirits would have been eternally separate:

\* Book of Mormon, p. 622, 2nd English edition. † Ibid, p. 176. ‡ 1 Corin. xv.

§ Rev. xx. || Luke xix. ¶ Acts v. 31. \*\* Ibid, viii. 18. †† 2 Peter iii. 9

the body having returned to its primitive elements, and the spirit in captivity of the devil. It is, therefore, of "free grace," and not of works, that we are saved; after all, notwithstanding we are called upon to manifest our faith by our works.

In view therefore of the great certainty that all men shall, whether without their own consent, stand again in the presence of God, to account for their own conduct in breaking the second code of laws given to them; how necessary it is, that we avail ourselves of the terms of the second act of grace I have before named; that when that dread hour shall arrive, we may stand before the august tribunal of Heaven justified from our iniquities, instead of being banished from the "presence of the Lord and glory of his power," which is the second death, for having rejected his offered grace and mercy. "The soul shall be restored to the body, and the body to the soul; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now, my son, this is the restoration of which has been spoken by the mouths of the prophets: And then shall the righteous shine forth in the kingdom of God. But behold an awful death cometh upon the wicked; for they die as to things pertaining to righteousness; for they are unclean, and no unclean thing can enter the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labours or their works, which have been evil; and they drink the dregs of a bitter cup."\* "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."†

Some of the commandments referred to in the two last verses quoted, I have briefly touched upon at the commencement of this article, from which we gather

- 1st.—That faith and repentance should always precede baptism.
- 2nd.—That baptism for the remission of sins is essentially necessary.
- 3rd.—That it was always administered in the early ages of the church to adults, or such as could comprehend its meaning and importance, and to none other.
- 4th.—That no instance of administering it in apostolic times, by another mode than immersion, can be found in the scriptures of divine truth.
- 5th.—That no person has authority to administer that, or any of the ordinances of Christ's church, unless he be called and set apart to his office by revelation.

When all these pre-requisites are faithfully observed, we may commence to talk of regeneration, and the grace of regeneration, but where either or any of the above named conditions are uncomplied with, it is useless to speak of regeneration, or to expect that the grace of regeneration will accompany or follow the sacrament of baptism; therefore we see that regeneration and grace, are conferred solely on certain conditions to exist in the administrator and recipient.

The last part of the subject then, will be an enquiry into what benefit we derive from the right reception of baptism when rightly performed and rightly administered. It is a subject of infinite importance, but as the road to it has been, I trust, cleared of some of the innumerable brambles and difficulties which the "ignorance of some ages, and the learning of others, the superstition of weak, and the craft of designing men, have unhappily for its interest heaped upon it."‡ We may enter into the investigation with more certainty than we could, had it been brought under review while such obstacles were to be surmounted.

1st.—By it, that is by baptism, all must enter the visible church, or not at all. "Except a man be born of water and of the spirit, he cannot enter the kingdom of God."§ Our Lord has seen fit to require this, and has appointed it as the means through which to convey remission of sins. "Be baptized, every one of you, in the name of Jesus, for the remission of sins."||

2nd.—As no other way was ever pointed out after the establishment of this by the Lord, we ought to seek remission of sins and regeneration through it, being fully assured that it being the only way, no other will derive to us the desired effect.

Some feel displeased with the Lord for instituting such a means, but let not such

\* Book of Mormon, p. 320, 2nd English edition. † Rev. xxii.

‡ See Dedication, in Paley's Moral Philosophy, p. vii. § John iii. 5. || Acts ii. 38.

despise the conveyance, the virtue is not claimed for the water, but for the word of God, which is more firm in its endurance than the heavens and the earth; and "the sacraments be effectual, because of Christ's institution and promise." Indeed, the sacraments are effectual, and I hesitate not to say, that all men who by the assistance of that "light which lighteth every man that cometh into the world," seek to become acquainted with what the Lord would have them to do, and after becoming acquainted with the laws of the gospel, and receiving faith from on high, prepare their hearts by casting from them all that is evil in the sight of God purposing to serve sin and its hateful lusts no more, and receive the sacrament of baptism, do get a remission of their sins.

It may be urged that I require too much in the believer or the creature, or rather, that I make it depend too much upon the works of the creature, whether he receive the benefit of Christ's atonement; but if such persons will call to mind the case of Simon Magus, I think their scruples as regards "good works" will vanish. He had been baptized, and by a person holding authority from God, but he had neglected those preparatory works that I have just named, and therefore when he came to the apostles for the ordinance of confirmation, or bestowal of the gift of the Holy Ghost, St. Peter said to him, "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Although in the baptism of the water we derive such inestimable benefit as the remission of all our previous sins, and are assured that as "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin;" <sup>‡</sup> we do not receive the "renewal by the Holy Ghost," except in the manner appointed.

In our baptism we derive the "answer of a good conscience towards God," and become the "children of God by faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ . . . In whom also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." <sup>§</sup> By faith, repentance, and baptism, then, we are prepared to be the temples of the "Holy Ghost." When these prerequisites are observed, and not before, do we receive the birth of the Spirit, just in the order Jesus placed it; "except a man be born of water and the spirit, he cannot enter the kingdom of God."

Some have confounded the moral change of which I have just now spoken, as being so necessary to the right reception of baptism, with the "birth of the Spirit," and have therefore come to the conclusion that the spiritual birth takes place before the birth of the water, but nothing can be more erroneous. This error has led the same party to another, which is, that the birth of the water is merely a profession of faith, or the public confession of Christ. Thus they do away its sacramental efficacy, and render it optional whether persons comply with it or not, since all that is necessary is done before they receive it. It is not denied that the spirit of God accompanies man in his way to reconciliation with his Maker, by no means, for he is justified in every step he takes in that course. But that he receives the spirit of God, or in other words, is born of the Spirit previous to baptism, it is denied, and I have to oppose to it, first, that should he omit to comply with the means prescribed by a God, "who is just to require what he hath prescribed" for the washing away of his sins, he remains unjustified, and the spirit of the Lord dwells in none such. Secondly, St. Paul, in the vi. of 1 Corinthians, after speaking of unfit persons for the kingdom of God, says: "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." Mark, he speaks of washing first, of course the washing away of sin; next, sanctification and justification by the Spirit. Thirdly, The spirit of God did not descend upon Jesus who "knew no sin," until after he had "fulfilled all righteousness;" for he said to John, it became him and all men to fulfil all righteousness.

\* 26th of the 39 Articles.

† Acts viii. 22, 23.

‡ Rom. vi. 5, 6.

§ Gal. iii. 26, 27.; Col. ii. 11, 12.

The birth of the Spirit is equally as important as the birth of the water, for by one we receive the remission of sins, and by the other a new principle of life and light to dwell with us, which bears "witness with our spirit that we are the children of God." \* It not only does this, but it strives with us, changing the affections, breaking down our pride and self-will, takes of the things of the Father and of the Son and sheweth them unto us, and its fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. It is also one of the three witnesses that takes cognizance of our union with the Church of God on earth, and bears record of it with the three in heaven. I apprehend this is the living water of which Jesus spake to the woman of Samaria. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life." † After the reception of this germ of new life, we are cautioned not to grieve it, but are exhorted to listen to its admonitions, and glorify God, in our bodies and spirits, and it is on condition that we are led by the Spirit of God, that we are the sons of God. I think St. Paul, in the eighth of Romans, distinctly shows, that whatever may be the effects of our renewed life, we are only the sons of God while led by the Spirit of God.

Baptismal Regeneration, then, is a remission of our sins in baptism, making us new creatures in Christ Jesus, and rendering us, if we have sincerely repented of our sins and put them away from us, fit temples to receive the Holy Ghost, which is imparted to us by the laying on of the hands of the elders, and prayer. It is in the latter ordinance that Christ sees proper to bestow the Holy Spirit upon baptized believers. It is through this divine channel that the "Spirit is given to every man to profit withal." How far it is submitted to, is another question. But we see the apostles were very careful in fulfilling this portion of their duty, for when they heard that the people of "Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." ‡ This passage of scripture is conclusive enough, that the Holy Ghost was imparted as I have before said, by the laying on of hands, and after baptism, and therefore I will not quote further on the subject, as this article has extended to a greater length than I at first expected.

The subject of regeneration in baptism and its accompanying ordinance appears to me very simple; Christ has instituted baptism for the remission of our sins, and the door through which all must pass into His kingdom; and the laying on of hands through which to impart the gift of the Holy Ghost, and by the two, we are born of the water and Spirit. The Church stands in a probationary state in her relationship to God, and all who enter in are made partakers of gifts and graces by the Spirit they receive after entering. That spirit which, in the benevolent economy of God's love to his creatures, enlightens us in things temporal and spiritual, admonishes at all times to do good, and follow after righteousness; and sanctifies us through the operations of the Holy Ghost.

\* Rom. viii, 16.

† St. John iv. 14.

‡ Acts viii. 14—17.

#### GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN  
AND ADJACENT COUNTRIES.

*Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th  
days of October, 1850.*

*(Continued from our last.)*

Elder J. Taylor arose and said,—There is one subject I would speak a little upon, and that is connected with the emigration of mechanics to the Valley, and of

the necessity of a concentration of action for the accomplishment of this, that the Saints may enjoy the beneficial results. In relation to this matter, the Presidency in the Valley in their public addresses, and in their general epistles, have stated the necessity of such persons going there, that we may manufacture our own materials, this is absolutely necessary for every people to attend to, if they wish to prosper. It is upon this principle that England has been sustained, namely, by her manufacturers; and although there are many evils in the present organization of things, in relation to manufactures, the inhabitants of this country could not be sustained without them. We are now going to that country, where it is the intention of all the Saints to go, when circumstances will permit. We have a rich soil, and a good climate; but there are many inconveniences we have to suffer for want of home manufactures. We have to transport from a distant country many things that are necessary to meet our wants, and these we have to purchase from different parts of the United States, while these very things might be provided in our own midst. If mechanics could go there, we should be capable of manufacturing among ourselves those things that are necessary for our happiness and enjoyment in this world, by pursuing a correct course. Some people are anxious to obtain money, but it is labor that is true wealth. If gold and silver is multiplied to a great extent; it has a tendency to impoverish and not to enrich, when improperly employed. For instance, a very large majority of the inhabitants of Mexico, Peru, Chili, and of various other countries possessed of mineral resources, have sunk into a state of ignorance and wretchedness, because their wealth has not been properly appropriated. Many people are deceived that go to California, they think to get plenty of gold, is to get wealth; but can the getting of gold, independent of other species of labour, feed you and clothe you? Why if you were to offer bushels of the precious dust for a piece of bread, or for an article of clothing, you could not obtain it, if it were not for the laboring farmer and the mechanic. What is wealth? If a man has fowl, and clothing, and horses, and carriages, and houses, and lands, he is generally considered a wealthy man in England, and in France, and in other European nations. Where do these things come from but from the men who manufacture the raw material? even the gold by which these things are purchased could not be obtained but by the labor of man. When we are in the fat valleys of the Rocky Mountains, what do we want to do? We want to establish manufactures, according to a properly organized system, that we can go to work and prepare everything necessary to bring about this wealth. We have the resources in our possession, in great abundance; for it is one of the best countries in the world for cattle, and for sheep, so that wool will be quite plentiful, and of the best quality. I will suppose some of us were in the Valley, and we want to possess happiness and wealth. Well, we want shoes, do we not? but shall we take the leather from this country? no; we have plenty of cattle there; we want tanners to tan it; there is also plenty of bark and other necessary materials for this purpose. Then we want shoemakers to make the leather into shoes and boots, so that we may not go barefoot, but have something to protect our feet. Then we want stockings to keep us warm, and of course we shall want wool to make them of, we have plenty of it there, so that we have enough to supply the wants of the people. We shall want some carding machines, to card this wool, and spinning machines to spin it. I understand wool can be spun the same as cotton, through some recent improvements which have been made in this department of manufacture. We want these improvements, and we want them to go there. One of these machines I understand will save the labour of six men, when compared to the former process of doing that kind of business. Some people may say, "that is going to injure the trade." Not so; you need not be afraid of getting out of work, on account of the introduction of machinery there. We have got a nation to raise, cities to build, and temples to erect, and to accomplish great feats; and if you want to do two days' work in one, you can do it! I have had plenty of it myself. I have never seen the Saints short of work, the idea is, to do as much of it as possible with as little labour. Well, when we have got the yarn for our stockings, we will get our hatters to furnish them.

The next thing we want is pantaloons. Shall we trust to other nations for this?

material? No; but we will take our own wool, and after having it spun, we will weave it. There are plenty of men from the neighbourhood of Bristol, in the west of England, and from Bradford and Leeds, in Yorkshire, that understand the manufacture of fine cloth; and thus we shall have just as good broad cloth as can be manufactured here or anywhere else; and we will not have to come here and buy these materials, and pay 30 per cent. duty upon them in the States of America; but we will raise the wool in the mountains, and have everything of this kind that we want, and as much of it as we want.

Well, now, we have got our coats and vests, but, by the bye, some of them are to be made of silk, and we shall want some silk handkerchiefs. We can take some of the silk worm eggs from this country, or from the States, or from France, and raise the worms and the silk in the Valley; and then we can take some of our Macclesfield brethren, who understand how to manufacture it. We shall also want some hats: we have plenty of beaver up there; there are all kinds of fur: it is the very country where the Hudson Bay Company go to for fur.

So that we have now got our shoes, and boots, and pantaloons, and stockings, and hats; but I have not noticed our shirts: we shall want shirts. The Valley is the greatest place in the world to raise flax. We do not raise cotton there, but I presume cotton may be raised in the southern vallies; however, if we cannot muster cotton shirts, we can wear linen ones.

There are the sisters, by the bye: they will want some clothing; we must not forget them while we are enumerating all these grand things. Their stockings and shoes, and many other articles of their clothing, are made of the same kind of materials we have mentioned. I do not know of anything, except it is their bonnets, that would differ; and we can raise plenty of straw, so that they can make straw bonnets. We calculate to introduce everything of that kind, so that every body can be supplied with anything they want. The ladies' shawls are manufactured from wool and silk, and hemp and silk.

Now these are some of the articles necessary to make people comfortable. We can manufacture counterpanes, sheets, blankets, and all these sort of things, as well as any people can. Then we shall want some crockery ware, such as cups, saucers, plates, and all other articles of tea-service. They are principally made of clay, flint, and a few other things. I presume we can obtain all these articles there, and if we can get them made there, they would not be broken in going over the long journey. We have plenty of gold in that country, with which we can beautify our pots and dishes if we think proper. There is an endless amount of blessings and comforts to be obtained, and the way is to make them ourselves. Who are we? We are the people of God. We are the people to go there, and unite our energies to create these things and then enjoy them.

We will build our own houses, and live in our own habitations. What about the ores? we have plenty of them, and of the most precious kind. We can dig into the mountains for the ores we need, without going so deep as they have to do in Wales; we possess the principle of wealth right among ourselves, we have it in the intelligence we have derived as a people. We shall want knives and forks to eat with, and some tools to work with: where must we get them from? shall we go to Sheffield for them? no; but we will set the Welsh boys to get the ore in the mountains, and then set the Sheffield boys to work in fixing it up into tools, and into knives and forks, and anything else of that kind we may need. Why, brethren, there is nothing under heaven but what is in our reach. You go to work there, and turn over the rich soil, and dig in the mountains, and you will find an abundant supply of all things necessary for life; and that too, without a great amount of trouble. There is nothing we require but we can manufacture ourselves. But we have other wants, we need sugar, the sisters won't like to get along without their tea; I care nothing about it without the sugar myself. How must we get that? we are going to raise beets, the same as they do in France. The whole of the French nation is supplied with sugar manufactured from the beet; the Valley is as good a country for growing beets as France ever was. We will have some folks go there who understand how to make sugar from the beet root; and thus we will learn to manufacture our own sugar; and then we will plant our

peach trees, and our currant trees, and gooseberry trees, and make preserves, and we will be as well off as anybody's folks. But how has all this got to be done? It cannot be accomplished all at once; there has got to be a unity of effort, to bring all this about. If I had the money, and wished to speculate, there is nothing I would rather do than enter into this work. If I had the means, I would take out a company of potters; I would go to the presidents of the conferences, and say, I want you to show me some of your best potters.—I want to organize a company of them to go right through to the Valley, and when they get there, to manufacture the same kind of articles, and as good as they do here in England. I gaurantee the man that would do that would make himself rich, because there would be an abundant demand for them, and all the pay he could require. Look what an amount of crockery ware is now imported to that land; and the heavy duties that are upon those things. They go out of the hand of the manufacturer into the hand of the wholesale merchant, and he has his profit on them. They are then purchased by the agent, and he has his profit too, for his commission; then they go over to the United States, and there is 30 per cent to pay on them for duty; they afterwards go into the hands of the store keeper, and he must have his profits upon them. Thus, before an article reaches us, we have to pay four or five times more than its actual value. I have seen common plates sell for half a dollar (2s. 1d.) each, in the Valley; they are not so high in the United States. This extra price is put on to cover the losses caused by breakage. Any reflecting man, must see at once, that if we were to pursue a course of that kind, it would enrich and dignify this people. We have the principles of intelligence amongst ourselves, and it is evidently the best plan, to manufacture among ourselves, the things we consume. I should certainly recommend, if it can possibly be done at all, that a small company of potters go, and be prepared to go through to the Valley, and when there, to go to work, and make plates and dishes, and every thing we want. I should like to see the potters calculate to carry the thing out properly. It is a thing absolutely necessary at the present time, and it will make any body well off that undertakes it. I would recommend that two or three unite together and furnish means for the accomplishment of this.

There is another thing I would speak about. It would be a good thing if a company were thus organised to establish the manufacture of woollen cloth, and, if they could, would take a machine along with them like the one I have referred to. There were small concerns going from St. Louis, but I am afraid they will not be competent to meet the wants of the people. Now, persons going and fitting out establishments of that sort, would find it a great source of wealth. If I had money, and was a speculator, there is nothing I would sooner lay my money out in than in some of these branches of business; and I have no doubt I could get a many of the large manufacturers of this country, after showing them the advantages, to jump at the chance; but we want the brethren to do these things, and reap the advantages; others would oppress you, and bind burdens upon you. We do not want oppression, we want all men to be free—free from being ground down to the dust of death. We want all men to be comfortable, and enjoy the blessings of life. If a few cutlers could go there soon it would be well, as the products of their branch of business are immediately wanted, as well as some of those other branches. And if some persons could go and establish the manufacturing of blankets and shawls, or some persons from Bradford would go and manufacture fabrics for ladies wear, some such things as these would be very useful and lucrative. Then we could be our own manufacturers and merchants, without having to send out such a great amount of means to bring in those things. The Lord in his providence has poured out an abundance of many of these things upon the Saints in the Valley, and they are well off at the present time, but they have to send out for some hundreds of thousands of dollars worth of manufactured goods yearly. Now, there is no occasion for this, for we have the resources among ourselves, and we wish to build one another up, and all things will move on well. And this is the object we had in view, in writing to the Saints in this country about these things.

And again, there might be men who would go and establish the manufacturing of iron, but I presume there may be those there who are acquainted with that matter; if an organization of that kind could go, it would be well. In speaking of

these things, I wish to present those before you that are more immediately wanted, and the most of those I have named come under this class. Any good practical chemist, not one who says he is one, but only in name, I mean one who is capable of turning to good use the elements of nature; we want some men of this kind to go too. There are many other things in relation to this emigration that might be touched upon, but if any person would go and manufacture any fabric I have mentioned, or if any company would go and manufacture these things, they would confer blessings upon themselves and the Church. If there should be any carpet-weavers, let them go; for we want everything that is calculated to promote the comfort of men. We must have these things among ourselves, and then we shall build one another up. The potter makes his pots and wants to buy bread. The farmer raises wheat, and wants crockery ware; so with the woollen manufacturer, and the tanner, and the cutler, and the carpet-weaver, and persons of all other branches of trade, they all want these common comforts which they can purchase of one another. Now if we can get these things among ourselves, we shall be perfectly independent.

I should like the brethren to find out how many mechanics can supply themselves with their outfit to the Valley, and then how much means it will require for the establishment of each of these several leading branches of manufacture; and then, perhaps, there might be individuals found who can supply the necessary means; and when these have been found, let them report to brother Pratt, as to their wishes to enter into this affair. I should like to see companies established to go and manufacture these leading articles. I will make a rough estimate of what fifteen hundred people will need to purchase to supply their wants:—

They will spend about four dollars each per year for boots and shoes, which will amount to six thousand dollars. They will use about ten dollars a-piece for cloth, which will be fifteen thousand dollars; two dollars apiece for crockery-ware, which will be three thousand dollars; if they spend two dollars each for flannel, that will come to three thousand dollars, and then another two dollars each for cutlery, will come to three thousand dollars more. We see, then, that the amount expended by these fifteen hundred persons, for these articles, only would be thirty thousand dollars, or £6250, in one year at the very least estimate, and I think the demand would double that amount.

Now suppose a man should go into the shoe trade, he would have passing through his hands 6000 dollars in the year, and I will guarantee him to double this amount. A clothing establishment would handle 15,000 dollars at the very least estimate; and none of this would have to be expended to pay for the exportation of wool for we have plenty of it right at hand. A company of cutlers might calculate on selling 3000 dollars worth of their cutlery. And on the other hand, if we have that amount of means continually going out from us, it will be a continual drain upon the vitals of the community; then seeing we have the raw material among ourselves we ought to manufacture these things, and not be dependent on other people; we can make everything that is necessary for the comfort of every person. We can also raise just as good beef and mutton as you can in this country, or as can be raised in any other. I have not yet seen better. We can raise our milk, and butter, and cheese, and peas, and beans, and potatoes, and all the other necessities of life in abundance. When we have got all these things in our own midst, then what odds shall we ask of any one in the world. We do not want to go among the nations buying from them the things we want to consume, for there will be earthquakes and distress of nations, and an overflowing scourge from the Almighty will perplex them. We do not want to be among these nations when these things take place. People talk about communism, we have the best community in the world. It is a community that embraces all intelligence, and promotes peace and happiness, and fills the bosoms of men with peace and joy. It is a community that will do right, and we do right, because we love to do right. A gentleman in France commenced talking to me, and wished to know if we thought of accomplishing something great in the world? I told him we had come to preach the gospel to all the world; and that it had already reached the ends of the earth. It is not a work that will be done in a little corner, but it will reach throughout time.

into eternity. It will go back into eternity, and take hold of those who have died thousands of years ago, and bring them into the kingdom of God. It will pour blessings upon generations to come, and ultimately unite heaven and earth together, and this we will accomplish in the name of Israel's God. The powers of heaven lend us their aid, and our fathers in the eternal world are uniting with us; for we have the promise of the life which now is, and also that which is to come. We have only just commenced in our glorious enterprise. By and bye we will accomplish all that the fathers have spoken; we are already powerful, and there is a great number who do not belong to us whose hearts are with us. We will go forth brethren, and not study our own ease, but how to bring about the accomplishment of the glorious purposes of God. "Shall anything separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." I feel to rejoice this day, for I love to see my brethren here who have been in straight places; I see around me brethren who have walked up undaunted to the cannon's mouth, who have triumphed over the plague, when the power of the adversary has been exerted to destroy us. I rejoice to see you here; may God bless you, every one; and may the spirit of Israel's God rest upon your families; and let all the congregation say, Amen. (Amen.) The power of truth has to go forth, the chains of darkness have to be severed, and the kingdom of God has to be built up, and no power can stay it. We are now becoming established as a people; I cannot go any where but they are talking about the Salt Valley, and the "Mormon people;" all desire to know about this great work; the European nations are awakened upon the subject, they do not know that the God of heaven has set up His kingdom, but they shall know it.

Elder Pratt then spoke as follows:—These are subjects, brethren, of the greatest importance; they are not subjects that we have originated in our own minds, but they are subjects that have been originated at head quarters, by those who have been appointed to look after the welfare of the people of God in these last days. This people, whose views and feelings accord with our own, we know are to be the only people that God will support upon the face of the whole earth, at the time of his second coming. The Latter-day Saints will have power over all the nations of the earth at the coming of Christ, and have the dominion over all parts of the earth, and will extend to the ends thereof. Although the kingdom of God is only in its infancy; this is but a day of small things, as is the case sometimes, preceding that which is great. The First President of the Church at the Valley has sent express instructions in relation to all kinds of mechanics and manufacturers, and of those things that have been spoken of before you by Elder Taylor. And now is the time they are wanted, for we are situated at a vast distance from all the civilised nations of the earth, we are planted in the valleys of the Rocky mountains, in the great interior of North America. In order that we may become great and flourish as a people, it is highly necessary that we have these manufacturers in our own midst. The materials are there that are useful and necessary for the skill and ingenuity of man to work upon. Brother Taylor has set forth fully the necessity of these things; and I wish now to impress upon the minds of the presidents of conferences, to look throughout their respective conferences, for those men that are requisite and useful should immediately go to the Valley. Let them look up men, who are manufacturers, who have means to emigrate themselves; and if they can find individuals who are not manufacturers and have means, teach them to invest their money in that way, to assist to take over persons who are useful, such as a company of potters, or a company of people to manufacture the cloth from wool. There is no way in which a capitalist might invest his property to better advantage to himself, than to invest it in that way. Now, you must be aware that it is impossible for one man to visit in person all the conferences and search out all the manufacturers himself; this is a duty devolving upon the presidents of conferences, and when they find them they should persuade them to go to the Valley immediately. Every man of capital seek to invest his means, so as to bring about the greatest amount of good to the kingdom of God, and instead of helping poor widows and orphans before we have prepared the way for them, let them help those whom the

Presidency have sent for ; by so doing you will be fulfilling their counsel, and laying a foundation for the poor to live when they shall come, years after. Perhaps enough has been said upon this subject ; we believe the presidents will see to this thing, and see there are exertions made to bring it about. The emigration fund is to carry out this very principle ; it was commenced in the Valley : they began to consider it there, and in a very few days after, there was contributed to this fund several thousand dollars, by a very few individuals in the Valley. This is to be appropriated entirely by the counsel of the first Presidency of the Church, to the emigration of the poor Saints ; but those we wish to take out first of the poor are mechanics, because these are needed in the Valley to prepare the way for the rest. We not only call upon the rich to assist by their means, but we also state that this fund will be appropriated to the same purpose.

Some persons at the commencement of this fund, thought that it would answer as a kind of a deposit, which they could command at any time here ; no such thing ; the individuals, or many of them who contributed to this fund, may not be emigrated for some time, but we hope it will be extended to all the poor before many years. The prospect at present is not that all the poor will be immediately removed, but it is useful to emigrate such as are the most wanted at this time in the Valley, such as mechanics, &c. ; this fund will at present be appropriated to that purpose. I wish to make a few remarks as to the collection of this fund. There have been some statements made already in the STAR in relation to this, but I would make further additions. When those remarks were made, it was before an experiment was made, and perhaps we imparted some instructions that cannot be carried into effect. We expected that the rich would contribute their forty and fifty pounds, and thus swell the fund. But instead of that, we find we are going to realize more from the poor than from the rich ; they contributed their pennys, &c., and we find they have become so numerous, that it would require seven or eight clerks to record all their names, and their penny contributions.

Secondly, we have concluded that it would be the best plan for the sub-treasurers in each branch of the church, to keep a list of the names of all persons who donate to that fund, and that they send up the sum total collected in each branch to the general treasurer of their conference, and that the general treasurer send up to Liverpool the amount collected by all the branches, together with the names of the branches, and the amount that each branch contributes, and the sum total of the whole of the branches.

The branches are the only ones requested to keep a list of the names of the contributors, and they are requested to keep a strict and correct account of every farthing they receive and transmit. Well, now, there are about six hundred branches of our church in Great Britain and Ireland ; these will require six hundred treasurers, one to each branch. These treasurers should be looked to as all men are not honest. There should be auditors appointed to audit the account of each treasurer, therefore let each branch appoint two men to look to this account and ascertain how much has been contributed by the branch, and, if necessary, have the name of every individual read over, with the amount contributed, that the branch may know all straight, and at the same time see the sum total actually forwarded to the general treasurer of the conference, and a receipt obtained, so that the branch may see that every farthing goes to the proper place. Then there are the general treasurers of conferences ; thirty-five or forty will be needed ; these also must be looked to. Each conference must appoint two auditors to audit the general treasurer's account, to reckon up the sum total of what the branches have delivered to him, and to see that he gets a receipt for the amount sent up to Liverpool. You can observe that this course will keep the treasurer at Liverpool straight. The amounts received at Liverpool from each branch must be entered upon the books, which are subject to the inspection of the presidents of conferences ; and these funds are not to be touched only by counsel of the First Presidency, at the Salt Lake Valley, and of what is expended by them a strict account will be kept. I would state that the conferences have far exceeded our expectation in the amount of funds they have already raised, considering the short length of time this has been in operation ; there is already near £200 sterling donated in this country ; and a very few of the conferences have reported

to us the amount they have collected, I should think not more than one-third of them have reported. We shall expect that the elders will be active and energetic in carrying these things out, that the funds may roll in for the emigration of the mechanics, and afterwards for the emigration of the poor, and in addition to this fund we shall have the fund from the Great Salt Lake; it will come rolling in from the gold region, and will be appropriated to the emigration of the poor. It is a very different thing from the old joint-stock company, it is something like heaven, it is God-like, it is a plan that is noble in its design and object, for the benefit of the poor Saints throughout the whole of Great Britain; you have been bound down by poverty, laboring for 7s., 8s. or 10s. per week to support a large family. We want to remove you into a country, where by a small amount of labor you can live and soon obtain an independency by your labor. You know the kingdom of God was to be established in the tops of the mountains in the last days, it is the stone cut from the mountains that was to roll forth and break in pieces, all the kingdoms of the earth by its power. We want to lay a sure foundation, we already see the nucleus, and it will continue to grow, and there is not power enough in the lower regions, or on earth to hinder the power in operation to make the infant grow, but it will be strong, and mighty to accomplish the purposes of the great Jehovah.

I want to make a few remarks to the Elders on supporting the work in this country. I wish to add my exertions to that of the Presidents of conferences, in sending the Gospel into new places; but it is not that President that preaches the most that is doing the most good; they have other duties besides preaching. Preaching is good in its place, but it is not the man that preaches the most that accomplishes the most work; he it is who is searching out new fields of labour, and searching out good and faithful men who have ambition to do good among the sons of men, and who sends them forth into the surrounding regions of country; this is the man that is accomplishing the most good in his conference, he who keeps all his officers at labor, and suffers no idlers to be in the midst of the field. Much can be accomplished by the printed word. If the members were provided with the different kinds of publications they could circulate them among their friends and neighbours, and do a great deal of good. The Presidents can thus put them in possession of means to accomplish nearly as much good as the officers: let the members of the church have the tracts to circulate, and this they can do from house to house every week. Each member ought also to possess a copy of each of our works for his own use; all the poor may be supplied by forming clubs, as brother Kelsey has done. When brother Kelsey was in the Glasgow conference, he circulated our books extensively, which caused great numbers to come into the church.

Since he went into Warwickshire conference he has ordered £50 worth of books, of different sorts, chiefly of the Book of Mormon, which were all called for at once. How has he accomplished this? the Saints are not able to do this immediately, but he has formed little societies, which contribute so much weekly or fortnightly; and these persons being thus united together, they are able to pay small amounts to purchase one book, and then decide by lot which shall have the title to that book.

There is no officer in this kingdom who is capable to magnify his office without the books, and unless he seeks continually to extend the boon to others. It is true a number of the Saints may not be able to read, but they can learn to read, and if they will only appropriate the hours that are running to waste, to learn to read, they would soon learn to read the Book of Mormon. Except a man knows what is contained in these books he cannot do all his duty as an officer and as a member of this church. He will learn some of his duty from these books. These books give you the general rules of your religion, and the Spirit of the living God gives you the particular rules. You need the books to give these general rules, as well as the Spirit to give you the particular rules. Those servants of God who seek truth from the written word and from the spirit of prophecy, will be the persons that will know how to extend the work, and fulfil their duties.

In speaking of brother Kelsey as I have done, I do not wish to intimate that you have not done your duties. If you say you have done all you could, we say God bless you, and continue to assist you to do all you can in the future. Amen.

After some remarks by Elders F. D. Richards, W. Speakman, E. B. Kelsey, and G. D. Watt, the meeting was dismissed by prayer at six o'clock, p.m., having spent the day together without adjournment, which enabled the conference to transact the most of its business.

(To be concluded in our next.)

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### JUSTIFICATION BY FAITH.

Dear President Pratt,—A short time ago, a friend and brother in the church had some correspondence on the subject of our doctrines and principles with a gentleman of piety and education. My friend permitted me to read one letter, written in reply by the aforesaid gentleman, containing his "reasons" why he could not, as he said, become a Latter-day Saint. I have carefully considered these "reasons," and as the doctrine of "justification by faith alone" is the principal "reason" urged against the reception of our doctrines, not only by this pious gentleman, but by very many others; I propose, with your permission, to scrutinise and test these "reasons," by the criterion of truth, even the Bible, and from the gentleman's own admitted standard of truth: I think it will not be difficult to show that his "reasons" for not becoming a Saint, will be "reasons" equally valid for his rejecting the Bible altogether; for the "reasons" that will justify the rejection of parts of apostolic teaching by pious Christians, will equally justify the rejection of the whole by non-pious infidels! the spirit that leads to the former, is the spirit that leads to the latter,—therefore, let infidel Christians beware! After some preliminary remarks, the gentleman says, "much that you say is true, and some things importantly so, though the religious world will not receive them!" What! people "religious," and yet rejecting "things true and important;" can this be true religion? can this "religious world" have the spirit of truth? unprejudiced men will consider and answer. The writer proceeds, "As to the gospel, whatever that may mean, or the way of salvation, whatever that may be:" how painfully evident is the doubt and uncertainty which racks the mind of this otherwise intelligent person. No early-day, no latter-day Saint, ever speaks or writes in terms of such utter bewilderment, but such is the disastrous condition in which the "religious world" leaves its votaries through "refusing to receive things true and important." Latter-day Saints may well pity and pray for this "religious world!" Eternal adoration be ascribed to our Father for having in these last days raised up Joseph the prophet to show "what the gospel means," and what the "way of salvation is." The writer proceeds, "It is enough for me to know—believe—rest in—be assured of 'that there is no other name under heaven given among men whereby we may be saved, other foundation can no man lay than that which is laid—Christ Jesus.' "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

"The gift of God (not the wages of obedience) is eternal life through Jesus Christ (not through Joseph Smith). We have known and believed the love which God hath to us. This is the record that God hath given to us, eternal life, and this life is in his Son. He that believeth hath passed from death unto life. If thou shalt confess with thy mouth, and shalt believe in thine heart, thou shalt be saved. Whosoever believeth shall not perish, but shall have everlasting life. This is the work of God, that ye believe on him whom he hath sent. To declare at this time His righteousness, that He might be justified, and the justifier of him that believeth."—These scriptures are quoted as "reasons" against "being baptized for remission of sins," as taught by Peter and the other apostles; these texts are just as good "reason" against repentance. To the truths and principles taught in the above scriptures, every Latter-day Saint heartily subscribes. It will be well to remember that several of the above scriptures were addressed to Saints, they were exhorted to "be faithful to the end," that is to have a faith that ever was, and ever will be obe-

dient to "every word of God;" yea, to be faithful to death. Paul told Roman saints they were "justified by faith," "saved by faith," but does this prove that they were saved without repentance? or without "baptism for remission of sin?" or without "laying on of hands for the gift of the Holy Ghost?" No, verily not. The pentecost thousands were "justified by faith," which led them in obedience to Peter and the other apostles "to repent and be baptized for remission of sins." (Acts ii. 38). Saul of Tarsus was "justified by faith," which led him in obedience to Ananias, sent of God, to "arise and be baptized, washing away his sins." (Acts xxii. 16). Nicodemus, if "justified by faith," must be "born of water and the spirit or he could not enter the kingdom of God." (John iii. 6.) The Roman saints were "justified by faith," which led them to be "baptized into Christ," "buried with Christ in baptism." (Rom. vi.) The Galatian saints were "justified by faith," which led them to be baptized into Christ, and thus put on Christ. (Gal. iii. 27.) The jailor was "justified by faith," which led him "that same hour of the night" to go out and be baptized, with all his house: and when they were come in, they rejoiced, *believing* with all his house. Cornelius was "justified by faith" that led him in obedience to Peter to be "baptized with all his house." The Eunuch was "justified by faith," which led him to say, "there is water, let me be baptized." Here is then, a wide array of facts from which the induction is as clear as light, that "repentance and baptism in the name of Jesus for remission of sins," are ever connected with "justification by faith," and what God in his wisdom has joined, why should men in their folly and piety separate? Strange indeed is the infatuation which leads men to quote Paul's teaching to *saints* against Peter's teaching to penitent sinners, forgetting how clear is Paul's own statement of Ananias's teaching to himself, as a penitent sinner, viz: "arise, be baptized, washing away thy sins." The writer proceeds to say, "nor can I consent to see such plain, obvious, glorious truths obscured by a few *hackneyed texts* which bring in faith, repentance, and baptism, as being necessary to salvation." If this extract does not breathe the very spirit of Christian infidelity, I know not what does! This writer presumes to speak of the teaching of Peter to the Pentecost thousands as "obscure." Oh, these pentecost penitents understood the teaching clearly enough, and promptly "repented and were baptized in the name of Jesus for remission of sins." Saul understood Ananias, and arose, "and was baptized, washing away his sins." To such "obscure and hackneyed" texts, this writer will not "consent," Oh no! If this is not "rejecting things true and important," pray what is? Oh it is indeed refreshing to consider, that while modern piety has the hardihood to speak of the commands of God "as obscure and hackneyed texts;" to Latter-day Saints as well as to former-day saints, the teachings of Christ and his apostles, are not "obscure," for true penitents now, like true penitents on pentecost, fully understand and gladly obey. But this pious writer will not "consent to such obscure texts," such can only be the language of a spirit that has yet the lesson of true penitence to learn. No saint, either of former or latter days, could speak *thus* of the words of God. No, as then, so now, saints delight to "live by every word coming out of the mouth of God." The writer adds, "The word of God remains, though we, or an angel from heaven preach any other gospel than we have preached, let him be accursed;" but did not the "obscure and hackneyed" texts form part of the apostolic gospel? and does not this writer say he will not "consent" to them as "being necessary to salvation;" surely this writer teaches a "perverted gospel," and over him the curse impends! Who are the men that teach that "baptism for the remission of sins," though taught on pentecost, is not necessary now? A Holy Ghost shewing things to come, and giving dreams, visions, tongues, and interpretations, is not needed now! No apostles and prophets needed now! No healing elder, or anointing oil for sick saints now! No signs need follow believers now! Did not all these blessings form part of the gospel at first? and does not the gospel—the word of God—abide for ever? Yes, verily yes, surely modern religion is "another gospel," and each sect perverts it in their own fashion! Upon modern religionists does the curse of "confusion" rest; and while the "religious world," with this writer, pursue their anomalous courses; be it known to them, that latter-day like former-day saints, will "contend for the faith of the gospel as once committed to the Saints."

As if to shew blindness consummated, this writer says, "If any man love not the Lord Jesus, let him be anathema;" and proves his love, by calling the teachings of Christ and his apostles "obscure and hackneyed texts," and says he won't "consent" to them! This is his way of shewing love! Early-day and Latter-day Saints may shew their love by "believing, repenting, and being baptized in the name of Jesus for remission of sins," but this writer will not consent to such "obscure and hackneyed teachings!" "If ye love me, keep my commandments, observe all things whatsoever I said unto you—keep my sayings—he that heareth you, heareth me;" these are the words of Jesus. But some of the sayings of Jesus and his apostles this writer says, he won't "consent" to, "because they obscure other plain truths;" so much for this writer's "love," let him beware of the "anathema," and tremble.

Saints of latter-days like saints of early days prove their love to Jesus by contending for and obeying "whatsoever Jesus commanded," this writer proceeds, "The whole scope of Mormonism is to displace the blessed Jesus from the place he fills;" how? by teaching meek, humble, and persevering obedience to all his commandments, words, and sayings! What blinding infatuation this writer displays; is it not truly pitiable to see a man of education thus blindly blunder on and bear false witness against his neighbours? He then proceeds to say, "Let us take heed that nothing robs us of his blood, it is our safety and hope." Now saints of latter-days like saints of early-days, contend for the full witness of not only the blood, but of the "spirit, water, and blood." (1 John vi.) And what God thus orders and joins, we presume not to separate; but this writer disjoins and perverts and refuses to "consent" to so many "obscure" and "hackneyed texts," that his only consistent course is at once to become an infidel, for it is as infidel to reject the parts as to reject the whole. The writer then adds, "cleaving fast to the blood of Jesus, we shall not fall into any error;" and yet, this very writer in the early part of his letter says, "the religious world refuses to receive things true and important." Is not rejecting "things true and important," falling into error? and yet is not each sect loud and long in its professions of "cleaving to the blood," and have not each of the jarring sects different theories about the "blood," the limitation or universality of its application? Are their clashing notions and explanations all true? and if any one of the sects is in the truth, are not all the rest in error? Are there not books written, lectures and sermons without number delivered to prove each other in error, and yet all the time, they all say, they are "cleaving to the blood!" Oh Babylon, thy name, thy work is confusion! and how effectually hast thou benighted the mind of this amiable letter writer! Oh that he would enter the kingdom of God like a little child, "be born of water and of the spirit;" then would he "know the truth, and be free indeed," and possess the unspeakably precious blessings purchased for saints by the blood of Jesus.

This gentleman in one part of his letter, calls Joseph Smith a "pretended prophet;" but I am sure, after the specimens of "reasons" already quoted from his letter, his allusion to brother Joseph, can only awaken feelings of pity, that a mind so acute and so calculated to benefit mankind, if saved, should be in a state of such deplorable bewilderment, confusion, and infatuation. If Peter and Paul were to come from the unseen world, and teach differently from what they taught 1800 years ago, we would be almost struck mute with astonishment and consternation,—we would ask them, how came "the everlasting gospel" to change? Joseph came under the authority of the "same spirit" as Peter and Paul, therefore he must and did teach like them. Joseph, in the name of Jesus, promised remission to those who repented, and were baptized, and the gifts of the Holy Ghost to those upon whom hands were laid—tens of thousands have obeyed, and have received remission of sins, and the Holy Ghost, and have thus a *testimony in their own souls*, that Joseph was not "a pretended," but a true prophet. The great God has thus attested the authority and teaching of Joseph, by conferring the blessings he promised. Tens and hundreds of thousands have received these blessings, and in life, in sufferings, and death, have and are ready to testify to the truth!—is Joseph only a "pretended prophet?" then God attests a lie, and is in league with the devil to deceive and delude! How monstrous are the shifts and conclusions to which the pious rejectors of truth can